5:Marshall E-5 (1950-1955) 1957 FX10 Bushmen FX10
Kung

ugly, slovenly, or wanton. The women retaliate, perhaps accusing the men of being worthy only of castration or of unfaithful wives. We noticed that the /Kung do not call each other sons of bitches. They are not concerned with lineage.

It is not thought proper to make blatant or insulting sexual jokes with old persons. The deference which is shown to aged persons is expressed by moderation, and the joking relationship between an old person and a considerably younger person, especially between grandparents and grandchildren, becomes a cosy friendly intimacy without the sexual emphasis.

Though the /Kung enjoy the joking relationship, it was our impression that their primary concern lay in the prohibition against joking. They said it would be 'madness' to joke with persons they should not joke with. When they meet strangers they do not dare to joke until they find out whether or not it is proper for them to do so. They gave us /Kung names. This placed us in the scheme of things and people could know what their status was with us.

The /Kung say they 'fear' (*koa*) to joke when they should not and they 'fear' (*koa*) the persons with whom joking is forbidden. The word *koa* is the same word that they use when they say they fear a lion or a mamba. They also use it to mean avoid. We think it holds the same combination of fear and respect that our word holds when we say we fear the Lord.

A /Kung told us that joking was not only amusing but that it served a good purpose in teaching people, young men especially, to hold their tempers and to have poise in their social relations. We thought that joking served a good purpose in providing an outlet in laughter for aggression and various social restraints, but we wondered if it had not primarily been developed as a response to restraints upon sexual intercourse. Incest must be a concern among a people who live in small bands of consanguineous kin and close affines, bands which are isolated for the most part within their own territories except for more or less infrequent visits to other bands. The restraints which are considered to be good and necessary may be strengthened by the symbol of avoidance of sexual joking. Respect due to a parent has perhaps come to be associated with this symbol and this may account for joking being restricted with parents of both sexes. It seems that respect in general is not required between siblings; only sexual restraint is required and this is symbolized by the restriction in joking imposed on siblings of opposite sex, whereas ego may joke with a sibling of the same sex. It is possible that the culture allows joking between grandparents and grandchildren (with the rather few exceptions when the factor of the name intervenes to classify them in the non-joking category) because joking is associated with a welcome ease and intimacy of relationship and the great difference in age removes the necessity of symbolizing sexual restraint between them.

The Name-Relationship as a Factor in Social Consolidation

The /Kung believe that the name is somehow a part of the entity of a person and that when one is named for a person one partakes of that person's entity in some way and in some degree. Informants could give us no further elucidation of this belief.

It seems evident that, when incorporated into the system of kinship terminology, the belief has produced the homonymous method of applying terms. It is our conjecture that the homonymous method was added to the system after the generational method had been established.